

LXXVII.

MEMOIRS

O F

LITERATURE.

MONDAY, September 3. 1711.

I.

DESCRIPTION des Bas-Reliefs anciens trouvez depuis peu dans l'Eglise Cathedrale de Paris. A Paris, chez Pierre Cot, Imprimeur-Libraire ordinaire de l'Academie Royale des Inscriptions & Medailles, rue Saint Jacques, vis-à-vis Saint Yves, à la Minerve. 1711.

That is, A DESCRIPTION of the Ancient Bas-Reliefs lately found in the Cathedral Church of Paris. Paris. 1711. in 4to. Pagg. 39.

" I SHALL insert here the following Extract, taken from the *Journal des Sçavans*, that the Readers may compare M. Baudelot's Explication of the Ancient Monuments lately found at Paris, with that of M. Moreau mention'd in the LXXIVth Sheet of these *Memoirs*.

THIS is the Dissertation mention'd by us in the foregoing Journal, when we gave an Account of the Observations of M. Moreau de Mautour. It was read in the last Publick Assembly of the Royal Academy of Inscriptions and Medals, and had then all the Success and Approbation, that can be expected from a great Probability in a Work of this Nature: The Author of the Observations is the only Person, who does not commend it. That Piece was written by M. Baudelot, Famous for the Richness of his Cabinet, and whose great Skill in Antiquities is so well known, that his bare Name would be a sufficient Commendation of the Works of that Kind published by him. However, to deal with all Manner of Impartiality, and to enable the Readers to judge rightly of that Piece, we shall give an Extract of it with the same Faithfulness which we observed with Respect to M. de Mautour: Which will be the more easy, because M. Baudelot's Dissertation is written very methodically, and divided into several Articles, with a short Summary prefixed to each of them.

We shall not repeat what concerns the Description of the Stones, nor the Manner how they were found. What

M. Baudelot says upon those two Heads agrees well enough with the Account of his Colleague, abating some Differences, of which we shall take notice, when there is Occasion for it. The Readers will easily perceive those Differences, by the Sight of the Figures engraved in the Two Dissertations. The Author believes, that the Wall of which those Stones made a Part, is one of those of the Ancient Church of Paris, whereof the first Foundations were laid, not in the Year 1522. as Dubrenil says, but towards the end of the Reign of Childbert I. who died in 558, or 559. That Epoch may be proved by the Bas-Reliefs in question, which are certainly the Ruins of some Monument of Idolatry. But it was only about the Year 554. that that Prince put out a Proclamation, importing, that all such Monuments should be destroyed; and because the Point of the Isle, on which the Cathedral stands, was then full of Trees, it is not to be doubted but that the Ancient Gauls, who designed such Places for their Superstitious Worship, applied this to the same use.

M. Baudelot judges by the terminated Figure of those Stones, by their Inscriptions, and the Bas-Reliefs with which they are adorned, that they were so many Altars of the idolatrous Gauls, and that they are almost of the same Age. He applies himself particularly to describe one of those Stones, the Inscription whereof, which wholly takes up one of its Sides, shews (as he thinks) not only the Design of that Altar, but also the Time when it was set up. He reads and renders it thus:

TIB. CÆSARE
AUG. JOVI OPTUM
MAXSUMO ARAM^o
NAUTÆ PARISIACI
PUBLICE POSIERU
NT

That is, Tiberius Cæsar having assumed or accepted the Name of Augustus, the Commissioners or Officers of the Navigation in the Territory of Paris have publicly consecrated this Altar by way of Thanksgiving to Jupiter most good and most great.

He pretends that these Words *Tiberio Cæsare Augusto*, cannot be rendred, in the time of Tiberius Cæsar Augustus, without offending against the Genius of the Latin Tongue and the Style of Inscriptions; and that this first Part of the Inscription contains the Reason why that Monument was erected, viz. To give thanks to Jupiter, because Tiberius had been pleased to accept the Title of Augustus. The Proofs on which he grounds his Conjecture, are taken, 1. From an ancient Inscription importing that on the Ides of January a Community sacrificed some Victims to Jupiter.

piter and other Gods, to give them Thanks because Tiberius Claudius Caesar had been call'd Augustus, Germanicus, *Pater Patriæ*. 2. From an ancient engraved Stone lodged in the Author's Cabinet, the Inscription whereof gives the Title of Augustus to Tiberius, in the very first Year of his Reign, since it is express'd in these Words, *Tib. Cæ. Div. Au. F. Imp. VII. Auguratus*; that is, To Tiberius Caesar, Son of the Divine Augustus, Imperator the Seventh time, and consecrated with the usual Ceremonies, design'd to render Men and Places August. The Author enlarges upon those Proofs, which seem to give his System all the Probability, that can be desired in Things of this Nature.

As for those who erected that Altar, and who call themselves *Nautæ* in the Inscription, they ought not to be confounded (says M. Baudelot) with the meanest sort of People, such as our Watermen are now. They were generally rich and eminent Traders, who had Merchandizes carried as well upon their own Account as for others: Which he endeavours to prove by some Inscriptions.

The Learned Author proceeds to the Explication of the Three other Sides of that first Stone, or Altar, as he calls it. He supposes, in the first place, that it was an usual thing among the Heathens to represent about their new Altars those Events, which had some Relation with that Consecration; from whence he infers that the Bas-Reliefs of this Altar represent a religious Ceremony performed upon that Occasion; and that Ceremony appears to him a kind of Procession. He is the more willing to believe it, because the Figures of those Bas-Reliefs are so turned, that one would think they all go to the left side; which is that very Side to which the *Gauls* affected to turn in their Religious Ceremonies: Whereupon the Author quotes *Pliny* and *Lucan*. He thinks the first side is that, on which one may see in his Stamp six Figures unarmed, some of which are crowned. They are (in his Opinion) the Ministers of the Sacrifices, the *Bards* who sung the Hymns, and perhaps some *Druids*. The next Bas-Relief (says he) represents the chief Persons who consecrated that Monument; and their Look, their Beards, their Dress, and their Arms shew them to be *Gauls*. M. Baudelot is very particular in describing all those Circumstances; and his vast Erudition affords him a great Number of Authorities to justify what he advances, and to prevent Objections. The Circle, carried by one of the three armed Figures, does not puzzle in the least our ingenious Author. It can be nothing else (says he) but a Crown of a precious Metal, which those Men design to carry into the Groves, where they used to set up their Altars, and to fasten it, by way of Thanksgiving, to some of the Trees, which they had in Veneration as well as *Jupiter*: Whereupon he refers the Reader to his *Traité des actions de grâce*. The beardless Figures of the third Bas-Relief are (in his Judgment) some young Men, who attended their Parents or their Elders in the Ceremony; or it may be said that they were then emancipated on Occasion of that Feast, by receiving a Spear and a Shield; for, according to *Tacitus*, it was in that Manner that young People began to enjoy the Privileges of grown Men. As for the two Inscriptions *Eurifus* and *Senani*, upon those Bas-Reliefs, M. Baudelot owns that they appear to him very obscure; nevertheless, he displays upon this Head some *Celtick* Erudition out of *Father Maunoir*; *Father Pexron*, and some others.

Our Learned Antiquary does not much enlarge upon the Figures of the Second Stone of the Second Altar, and upon their Inscriptions, excepting that which contains these Words, *Tarvos Trigaranus*. He believes that *Tarvos*, *Tri* and *Garan*, are Three *Celtick* Words, which signify a Bull, Three, and a Crane: "But (says he) what do we learn by it? I know nothing in Mythology, that can help us to explain it. The Neighbouring *Mars* is the God of Courage: Shall we say that the Cranes and the Bull are Symbols of Boldness and Valour, in the Opinion of the Person who consecrated the Altar; and that they had some Relation with his Adventures?" M. Baudelot concludes his Conjectures upon this Head with this Observation; That the Ancient *Celtæ* had the Figure of a Bull in their Military Ensigns, and used to put them in their Groves, which were their Temples, from whence they fetch'd them when they went to the War. This Particular is to be found in *Tacitus*.

The Author proceeds to the Third Altar, and declares that he has but little to say upon it: And therefore he

only dwells upon the Horned Figure with this Inscription, *Cernunnos*, which makes the greatest Difficulty. He is very much inclined to believe, that this Figure represents the God *Pan*, such as he was worshipp'd by the *Gauls*, who, besides the Horns of a Ram, gave him also those of a Buck; for M. Baudelot distinguishes Four Horns in that Bas-relief. As for the Word *Cernunnos*, which he takes to be the Name of that Deity, he does not derive it from the *Celtick* Word *Cern*, a Horn, but from these two Words in the same Language, *Ker* or *Quer*, which signifies not only a City, a Country, but also, dear, amiable, beautiful; and from *Nunnos*, or *Nonnos*, a Word which in the *Capitularies*, in a Canon of the Council of *Aix-la-Chapelle* held in 816: in the Rule of *St. Benedict*, and in a Commentary upon the *Psalms* ascribed to *Arnobius*, is taken for Superior, Lord, Master, or Father: So that those two Words put together might signify, Master of the Place, or Good and Excellent Father; which may very well agree with *Pan*. As for what concerns the Naked Figure, against which the Head of a Serpent seems to rise up, the Author takes it to be *Hercules*, fighting with a Head of the *Hydra*; and suspects that the Syllable *OS*, at the End of the Inscription that is almost defaced, might be the Termination of *Ogmios*, the *Celtick* Name of that Hero.

He only makes some few Remarks upon the Bas-reliefs, that have nothing Historical in them. Those Remarks concern the Air of those Figures; the Nudity of some, the Weapons and Bracelets of others, &c. and shew that M. Baudelot knows, how to treat the driest and most barren Subjects with great Erudition.

II.

CONTES & Nouvelles, & joyeux
Devis de BONAVENTURE
DES PERRIERS. On a joint
à cette Edition des Observations sur le
CYMBALUM MUNDI de cet
Auteur. A Amsterdam, chez Jean
Frederic Bernard dans le Kalverstraat.
MDCCXI.

That is, THE TALES and Pleasant
Stories of BONAVENTURE
DES PERRIERS. In Two Vo-
lumes. Amsterdam, 1711. in 120.
Vol. I. pagg. 296. Vol. II. pagg. 301.

THIS Work appears to me more dangerous than the *Cymbalum Mundi*. The latter is an ambiguous Allegory; and it may be a Question whether the Author had an ill Design in it. But these Tales being either obscene, or insipid and impertinent, are only proper to encrease the Impudence of some Men, and spoil the Taste of others. A Work of that Nature deserves (in my Opinion) to be placed among the worst Sort of Books.

We are told in the Advertisement prefixed to this New Edition, that the Author had no more Religion, than was necessary at the Court of the Queen of *Navarre*, to keep up the *bene vivere* & *lascari* of that Princess: A Maxim which he lays down in his first Tale. The Author of the Advertisement adds, That *Bonaventure des Perriers* does not spare the Clergy, and makes several brisk Onsets upon them. 'Tis very probable, that if this Book had been reprinted at *Paris*, it would have been immediately suppress'd *.

* One may very well wonder, that the *Cabinet Satyrique*, an infamous Book, a great deal more obscene than that of *des Perriers*, should have been reprinted at *Paris* in 1619. with the King's Privilege.

III. L E O.

III.

LEONIS *ALLATII Apes Urbanæ, five de Viris illustribus, qui ab Anno MDCXXX per totum MDCXXXII. Romæ adfuerunt, ac Typis aliquid evulgavit. Et JOANNIS IMPERIALIS Phil. & Medici Vicentini Museum Historicum, Virorum literis illustrium Elogia, Vitas eorundem & mores notantia complexum, præmissa præfatione JO. ALBERTI FABRICII D. & Prof. Publ. Hamburgi. A. MDCCXI. apud Christiani Liebeckzeit.

That is, *A CATALOGUE of the Learned Men, who happen'd to be at Rome from the Year 1630. to the End of the Year 1632. and of the Works publish'd by them.* By LEO ALLATIUS. To which is added the Museum Historicum of JOHN IMPERIALIS, a Physician of Vicenza; Or, *A Short Account of the Lives of Men eminent for their Learning.* The Whole newly reprint-ed: With a Preface of Dr. JOHN ALBERT FABRICIUS. Hamburg, 1711. in 8vo. pagg. 370. and 232.

THE ** Apes Urbane of Leo Allatius, and the *** Museum Historicum of Imperialis, are of great use to those who desire to be inform'd of the Lives and Writings of Learned Men. Those Two Books were grown scarce; and therefore the Publick is very much oblig'd to Dr. Fabricius for Publishing this New Edition. The Authors mention'd by Leo Allatius and Imperialis, are most of them Italians. Leo Allatius is not contented to give a bare List of their Names, and the Titles of their Books, but makes now and then several Observations upon both. The Work of Imperialis is of another Nature: Each Article contains an Encomium upon a Learned Man, with a short Account of his Life and Writings. What I have said, is sufficient to give a Notion of those Two Books to those, who have not seen them.

IV.

OBSERVATIONS upon the Fumitory, by M. TABLET.

THOSE who are subject to the Vapours, to a Retention of Humours that cease to run thro' the Emunctories, which Nature has design'd for

* This Book is to be had at Mr. Paul Vaillant's.

** That Book has been reprinted from the Edition of Rome, 1633. The Title of it is an Allusion to the City of Rome, to the Name of Pope Urban VIII. and to the Bust of his Coat of Arms.

*** Reprinted from the Edition of Venice, apud Junius, 1640.

them, and to the Distempers of the Skin, are sensible of the good Effects of Fumitory, and convinced that it is one of the most Excellent Remedies bestow'd by Providence for many Diseases incident to Human Bodies. It is generally used by way of Infusion and Decoction; but it has not been observed, that a very white Salt, which forms very fine Crystals like Needles, is to be found at the bottom of the Vessels wherein the Infusion is made, either with Wine, or in a Decoction with Whey. That Salt is a Natural Alkali of that Plant, and admirably dissolves the Clots of Blood and the viscous Serosities, which occasion that Weariness and those violent Pains in the Back, whereof sick People complain in a putrid Fever. It does also ease the other Indispositions, for which the Infusion, Decoction, or Extract of Fumitory are generally used.

This Salt, and that of other Plants, ought to be preferred to mineral or metallick Salts. The Spirit of Salt, for Instance, and the Spirit of Vitriol are commonly prescribed for the same Distempers wherein Fumitory is used: which is a very dangerous Practice, since it frequently falls out that those Particles of Salt or Vitriol being reunited in the Abdomen, or in the Intestines, especially in the Cecum, form a Stone of Salt or Vitriol; as it happen'd to a Person about thirteen or fourteen Months since, who being troubled with a Heat in the Entrails, took two or three times in a Day for the space of a Fortnight about Twenty Drops of Spirit of Salt by the Prescription of Physicians. That Person was more heated by it, and having taken a Purge with some Pulp of Colequintida, because the common Remedies could not purge him, he voided two hand-fulls of Salt-Stones, which were probably gathered in the Cecum. It was a perfect grey Salt, from which that Spirit had been extracted: Those Stones had the same Figure, Colour, and Taste. I had the Curiosity to see and taste them, as well as some Physicians of Paris, whom I acquainted with it, and they gave the same Judgment about it. Which shews how warily one ought to use some Remedies that are very much in Vogue; and that Physicians can never be too cautious in prescribing the Use of Salts.

V.

SOME OBSERVATIONS upon the Chinese Books in the Library of the King of Prussia, by M. DE LA CROZE, extracted from the MISCELLANEA BEROLINENSIA mention'd in the XLIII Sheet of these Memoirs.

AMONG the vast Number of Oriental Books lodged in the King of Prussia's Library, there are many in the Chinese Language, both Manuscript and Printed in China. They have been collected with great Charges by the late Elector and His Present Majesty. M. de la Croze informs us, that M. Mullerus, and M. Mentzelius, have done their utmost Endeavours to introduce into Europe the Knowledge of the Chinese Tongue. The latter was very well skill'd in natural History. It was by his Means that two large Volumes, entitl'd, *Flora Japonica*, were bought and convey'd into the King's Library. They contain the Figures of most Plants and Birds in the Empire of Japan, neatly painted by a Japanese, with their Names in the Characters of Japan not much different from those of China, and the Latin Names added to them. This admirable Work was performed in Japan by Order of Dr. Andrew Cleyer of Cassel, Physician to the Company of Batavia.

M. Mentzelius in Order to promote the Knowledge of the Chinese Tongue, writ an Introduction to that Language, consisting of many Observations taken from several Authors, who travell'd in China, and disposed in a methodical Order. He presented that Book to the King of Prussia in 1698. and it may be seen in the Library of Berlin.

There is in the same Library a very fine Chinese and Spanish Dictionary, compos'd by Father Francis Diaz, a Dominican, which was of great Use to M. Mentzelius. 'Tis thought there

there is no other Copy of that Dictionary extant. The Readers will not be displeased to find here an Account of that Work and of the Author. *Francis Diaz* a Spaniard was a very laborious Man, as it appears from this Dictionary, and wholly taken up with the Thoughts of converting the Chinese. Being in the Isle of *Formosa* in the Year 1642. he set out from thence for China with *Francisco Fernandez de Capillas*, a Monk of the same Order. The Dominican and Franciscan Missionaries were soon after expelled from China, and Father *de Capillas* was condemned to Death by the Chinese. During that Persecution, Father *Diaz* and *John Garcias*, another Dominican Monk, concealed themselves among the Chinese newly converted to Christianity. It was then that Father *Diaz* composed his Dictionary. He was kill'd by a Chinese in the Year 1648. six Years after his Arrival in China.

One may very well wonder, that Father *Diaz* should have been able to learn the Language of that Country to such a Degree of Perfection in so short a time. But *M. de la Croze* observes, 1. That the Chinese is not so difficult as 'tis generally believed: (See the Margin *) 2. That Father *Diaz* had doubtless made a long Stay in the Philip-

* I cannot forbear saying, That the Chinese Tongue is more easy than the Greek and Latin, and all other Languages in Europe. At least it must be confess'd, that tho' it be never so fine and eloquent, it is much easier than all those which our Missionaries are obliged to learn. . . . It is certain, that

LINCOPING in Sweden.

THE Book of *M. Magnus Gabriel Bloke*, written in the Swedish Language against false Predictions, contains many Curious Things. It is entitled, *Reflexions upon the Astrological, Fantastical, and Enthusiastical Prophecies of this Time, concerning Human Life in general, or in particular Religion, the State-Affairs of the Northern Kingdoms, and the Second and last Coming of Jesus Christ at the End of the World.* In 4to.

M. Bloke undertook to write that Book, upon Occasion of several Prophecies that were dispersed in the Beginning of this Century; one of which relating to *Muscovy*, was ascribed to the *Tiburtine Sibyl*. It imports, That when a Victorious Star shall appear over Spain, the World shall see the Fall of a Great House in the North.

Some Men take hold of any Opportunity to set up for Prophets. A Stone, that was found in Sweden, full of Figures and Characters hard to be explained, has very much exercised the Divining Faculty of some Raw Prophets. 'Tis a long and black Stone: The Characters and the Figures are white. The Number XII is to be seen upon that Stone; a Lion above that Number, and under it an Arm shewing an Eagle's Head without a Bill and a Neck; and a wild Bull standing upon its Hind-feet: The Number XI. appears upon the Bull's Thigh, and lower XII. C. At the Bottom of the Stone there is a Head with a bloody Face; and near it a Crown, a Sword and a Cross. On the other Side of the Stone, there is a Monk, and one may see his Cowl. There is on the same Side, a Child stretching his Arm; a Maid; a double Cross; a Lion with 100. A. under it; a Fowler upon his Knees shooting; this Number 1110. repeated twice; the Figure of a Man with two Horns; an Image of *St. Nicolas*, Patron of *Moscovy*; and between *St. Nicolas* and the Horned Figure, a Bird thrusting his Bill into *St. Nicolas's* Ear.

The Figures of that Stone have been look'd upon as Prophetical Enigms by some Visionaries. They found a great Affinity between those Figures and the Allegorical Predictions of *Paul Grubners*, *Eric Lelius* and *Paracelsus*, and applied them to the Battel of *Pultouwa*. The following Quatrain of *Nostradamus* is also quoted as an Oracle against the *Moscovites*.

pine Islands, where there are many Chinese, of whom the Missionaries use to learn the first Principles of the Language of China before they remove into that Countrey.

The Dictionary of Father *Diaz* is a vast Work, consisting of Five hundred ninety eight Pages, divided into Three Columns: It contains above a Hundred sixty seven thousand Chinese Words, in an Alphabetical Order, with European Letters added to them. The Chinese Characters are much finer and neater than those, that are to be seen in Books printed in China. As for the Spanish Words, they are also very neatly written, and inserted under the Chinese. *M. de la Croze* says, this Work cannot be sufficiently admired but by those who have seen it. Here follows the Title of that Dictionary. *Vocabulario de Letra China con la Explicacion Castellana hecho con gran propiedad y abundancia de palabras, por el Padre F. Francisco Diaz de la Orden de Predicadores, Ministro incansable en este Regno de China.* That is, A Dictionary of the Chinese Language, with a Spanish Interpretation; containing Abundance of Words, in their true proper Sense. By Father *Francisco Diaz*, of the Order of the Preachers, an indefatigable Minister in this Kingdom of China.

a Man may, in a Year's time, understand and speak the Chinese Tongue very well, if he studies it with Application, and follows a good Method. *Gabriel Magaillan*, a Jesuit, Description de l'Empire de la Chine, with some Notes of *Abbot Bernou*, Chap. IV. p. 96, 97.

Beaucoup, beaucoup avant telles menées,
Ceux d'Orient par la vertu lunaire
En mil sept cens feront grands emmenés,
Subjuguant presque le coin aquilonaire.

M. Bloke thought it necessary to write a Book, in order to cure the People of their Credulity. He begins with Judicial Astrology, and alledges against those Impostors who profess it, all the Arguments and Examples that are to be found in several Authors, such as *Picus Mirandula*, Father *Cassini*, *Joseph Maria Miraviglia*, *Thomas Erasmus*, and *M. Bayle*. He shews that some Predictions have proved true by Chance, or by virtue of a Knowledge that was not derived from the Stars. *M. Bloke* does not forget to mention the Deluge foretold by *Stoefler* *, nor the Ark which a Credulous President of *Toulouse* caused to be built, to avoid being drowned in it. The Author proceeds to the Extatical Prophets; and does not spare the Prophetical Interpreters of the *Apocalypse*. *Paracelsus* comes in his way: *M. Bloke* undertakes to shew, that he was a Visionary, a Cheat, and a Plagiary.

LEIPSIK.

A Book in 4to written in the German Language, has been printed here, containing a Relation of the Mischief which several Dogs have done in *Saxony*, about *Brene*, *Bitterfeld*, and *Slenkenberg*. Those Dogs, says the Author, being got together, have eaten up above Four Hundred Sheep. They were so strong, that in some Places they raised the Doors out of their Hinges; in others, they pull'd down some Walls of Free-stone. When they got into the Fold, they strangled the Sheep, and eat their Breast. Which has occasion'd many Reflexions. Some believe they were mad Dogs: Others fancy they were Conjurors, who assumed the Shape of Dogs. The Author confutes those Two Opinions; and pretends, that those Animals were Dogs, born of a She-Wolf and a Dog.

* The Article of *Stoefler* deserves to be read in *M. Bayle's Historical and Critical Dictionary*.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)